of a college or university education and the relative degree of Westernization. The officials and officers are all graduates of colleges or academies, either in Iraq or abroad, where many usages of Western civilization are often literally enforced on them by their fellow students. It would be difficult to describe fully the details of this influence, but it may be summed up in what, with certain reservations and qualifications, they consider to be the dress, mannerisms, and thought of a Western gentleman. Thus they wear European clothing, indulge in gaming and drinking (which, one might note, despite Islam, are by no means strangers to the region of the Middle East, save that in this case specifically European forms are encountered), and, in general, try to comport themselves in their work and in masculine society as their models abroad. There are a large number of reservations, a few of which may be enumerated here. The attitude of an Arab official or officer toward his womenfolk, in a rural setting, is, if anything, more stringent than that of the local aristocrats. None of the officials would consider appearing before other males nakes[1] or "indecently" clothed, and almost all consider European toilet habits filthy in the extreme, water being thought far more hygenic than tissue. A large part of the passion for Westernization stems from a sincere desire, as they envisage it, to better their country, while in others it amounts to pure snobbery. In the latter category, one can often hear officials, speaking

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[1] [should read: naked. -Analyst]

with each other in Arabic, heavily interlard their speech with English and French words and phrases. The official class can, with legitimacy, claim that it is the more progressive and better educated, but, as if to drive a wedge between itself and its subjects, the adjective baladi, "rustic," is used with fluency and condemnation. As this new "civil elite" continues to assert itself at the expense of its parallel, the landed chieftains, both Kurd and Arab, Westernization has become one of its distinctive marks.

Thus thrown back on themselves for these reasons, the distinctions between Arab and Kurd, and between educated and uneducated, and their insistance on "distance," the officials and officers have of necessity created a social life of their own, exclusively masculine. A private home in the upper part of the town, whose garden overlooks the gorge, was subsidized as a nadi or "club." This building is of a single storey, built on three sides about a flagged courtyard which forms the garden, and encloses only several rooms. Its previous occupant had been an educated effendi whose hobbies were the occult sciences, and he decorated the walls with snakes and other symbols in paint which might lead the uninformed observer to erroneous conclusions in the realm of popular religion. One of the rooms was furnished with chairs and benches, much as a diwakhana, another had a table and chairs for cards, and a third was utilized as a kitchen. Two of the townsmen were hired as servants. In the club one might purchase tea, sherbet, and,